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LUDHIANA:—November, 15th 1907.

No. 46

FOREIGN TELEGRAMS.

London, November 7.

The Railway dispute has been settled by the adoption of a system of conciliation and arbitration on questions of wages and hours of duty.

The settlement was announced late last evening, after the terms had been submitted to King Edward, who has taken the keenest interest in the negotiations.

A King's Messenger travelled by special train to Sandringham.

The papers consider the railway settlement to be mutually honourable and satisfactory.

They especially praise Mr. Lloyd-George, whose reputation has been greatly enhanced, not merely for averting the strike but for effecting a far-reaching reform.

The gold drain to America continues in spite of the increase of the bank rate to seven per cent which has also partially counteracted the good effect of the railway settlement.

The French bank rate has been raised from 3½ to four per cent.

The elections in San Francisco have resulted in the return of the Reform party.

Final returns show that the Republican candidate has been elected to the Governorship of New Jersey.

Mr. Rutherford, M. P., sails for India on board the *Mongolia* to attend the National Congress.

It is confirmed that 3,400 have been killed in the Karatag earthquake. Neighbouring settlements were also obliterated.

London, November 8.

The raising of the Bank rate is generally approved as necessitated by the American crisis, but it is sorely crippling trade.

Merchants in Great Britain have accepted against grain and cotton which is immovable on account of money famine. Spinners are compelled to send metal to pay for the cotton.

The Britain discount rate has been raised to 7½.

Renter wires from Tokio to-day that Count Hayashi, in an interview, said that the relations between America and Japan were never smoother or more cordial.

The emigration question has been practically settled. Japan proposed to control emigration to the United States in conformity with the wishes of America, while the settlement would benefit Japan.

The strength of parties in the new Russian Duma is 195 Monarchists, 138 Constitutionalists, 51 Socialists, and 26 for the left party.

The Archbishop of Canterbury has nominated the Rev. Herbert Malony of Jabulpur to the Bishopric to Mid-China in succession to the Rev. G. E. Moule.

Torrential rains have fallen in South France. Perpignan, Beziers, Montagnal and Agde are flooded. Much damage has been done, and some fatalities have occurred. The railways are interrupted.

London, November 9.

Sir Henry Campbell-Bannerman, speaking at the Guildhall, said that he regarded the treaty with Russia, as a great security of peace as it withdrew frontier questions from the area of suspicion, which was a clear gain to civilisation.

He deplored the famine and plague in India, and said that all, from the Sovereign downward, sympathize with Indian fortitude and patriotism.

Certain political troubles still demanded attention, but he believed that with a firm hand on disorder and with the permission of free discussion, not subversive of order, we would be following the wishes of the people of this country in the most momentous trust ever given to a Great Power.

The Kaiser and Kaiserin left Berlin yesterday evening for England.

The Channel Fleet of forty-five warships welcomes them at Portsmouth on Monday.

M. Pichon announces that the situation in Morocco permits of the withdrawal of the destroyers and four cruisers.

London, November 10.

A telegram from Constantinople states that the economic distress and high price of bread has caused serious riots in Aleppo. A mob pillaged the bakeries and flour mills. The troops restored order and eight of the rioters were wounded.

A mob at Beirut demonstrated against the export of flour, which was thereupon prohibited.

London, November 11.

The Kaiser's yacht is anchored off Selsey Hill fog-bound.

Though there is an occasional jarring note, the general tone of the German comments on the Kaiser's visit is decidedly friendly. Opinions differ regarding its political significance but the desire is manifested that it should prove to be the opening of a new era in Anglo-German relations.

The arrival at Windsor was late, the fog being denser than ever. The King and Queen, the Duke of Connaught and Prince Christian received and greeted their visitors in the most affectionate manner. The crowd, cheered the Kaiser who, in reply to an address said: "It seems homelike to revisit Windsor. I am always glad to be here."

London, November 12.

The statement is authorised that the Kaiser and Kaiserin have been most deeply touched by the cordiality of their welcome in England and were delighted with their warm reception at Portsmouth and Windsor.

The Kaiser's slight cold is already better.

New York is crowded with bank officials from all parts of America seeking to obtain cash. This is causing an advance in the currency premium. The scarcity of money is keenly felt in the Southern and Western states.

Kessler and Company of Manchester announces that they hope shortly to submit a statement of accounts to their creditors showing a satisfactory surplus over liabilities.

America has bought up all the South African gold by the last mail.

Ten thousand colliers have struck at Newcastle and Maitland in New South Wales completely paralysing northern trade.



EDITORIAL NOTES.

A subscriber has sent us the very interesting extract from a letter appended below. Civilization has its terrors as well as barbarism, and the power of machinery, and the terrible force of the powers man uses to accomplish his purposes, are well described in the following:

"In December we had a very interesting trip, we went to Homestead and went all over the big Bessemer Steel Works. It was really wonderful and most instructive, you can not think how we enjoyed it! Those wonderful furnaces and the liquid iron! The very next day a terrible accident happened in the Jones and Laughlin Steel Works here. One of the furnaces burst, and before they could run, 18 men were engulfed. The iron literally ate them up. There was nothing left of them to find, not even dust. I can tell you we were thankful that it did not happen to us, as it might easily have done. They told us they had on an average from three to eight accidents a day. Of course all were not fatal. We had to sign a certificate before we went in, that if we were hurt we would claim no damages! However as we did get safely through I am very glad we saw them. How little we know, what it means to make steel rails or only a kitchen knife!

The roar of the factories was awful, positively deafening, you could not hear yourself scream. Loud explosions occurred every now and then, as they threw large quantities of salt on to the iron to polish it. I thought my ears would be permanently affected. It was a truly awe inspiring sight to see the enormous quantities of molten metal handled so calmly by men who knew that the slightest slip would mean the most horrible of deaths. The men doing the most dangerous work get about 2000\$ to 2500\$ per year. Not a drop of liquor of any kind is allowed upon the place. They don't dare to. When we were in Washington, Pa., a year ago we saw plate glass being made. It was interesting and we enjoyed it greatly, but it was nothing to these tremendous iron works. Great monster furnaces that fairly look alive—and such heat! I don't see how the men bear it. They can only work until about 40 year old. After that they leave, have to, they are not "limber" enough, not able to jump out of danger quickly enough. The guide told us that after they leave this work they usually drink themselves to death in about three years. They all drink terribly but as long as they work in that tremendous heat it is sweated out of them. As soon as they got away from it their systems break up and they go under in no time. I am so glad that we saw the place, but it is not something you would care to do very often. It is too dangerous."

A. T. J.

MOSES CALLED TO DELIVER ISRAEL.

Exod. iii. 1-14.

By S. D. GORDON.

Moses' call came in the thick of his daily round; not in some shut-in cell of a cloistered monastery. God is with us in our daily tasks. He speaks to us there. If we will be quiet in heart, reverently listening, we shall hear His voice. No noise of machinery, nor of street, nor crowd, nor house duties, can stifle that soft inner voice. But we need to keep the quiet heart, the listening attitude, the waiting spirit, so as to hear what He says. One great value of the quiet half-hour alone with God daily over the Book is that it trains the inner ear to recognize His voice. It trains the spirit into that habitual quiet that hears quickly and understands easily. If you'll get quiet enough you'll hear God speaking now.

God had to do an unusual thing to get Moses' attention and help in His plan. He has always had a hard time to get men to listen to His voice so that He can unfold His plans. For Jacob as extreme and exceptional a thing as laming his body, for Gideon a flame eating up the prepared meal, for Manoah the ascent of the messenger through a flame, for Paul a blinding light that so the inner light might be seen, and later a needle-pointed thorn to hold him to God's plan. If something unusual comes to you it is probably God trying to attract your attention. He has a plan to tell you about. He wants your help. But if you'll practise listening to God until your ears grow keen you will know and understand God's plans earlier, and so be of greater service to Him. Unusual things tell of dull ears. Keen listening to God brings His plans to us earlier and clearer.

God's first call was for empty shoes. There was merely curiosity on Moses' part at first, though he was in the presence of God. God asks him for a reverential spirit. Through this comes all the rest. The more one knows of God, the deeper and tenderer his sense of reverence. Reverence is well-nigh a lost sense in our time and especially in our country. The breaking away from old standards, the critical spirit of search into everything, has been tainted with the extreme of irreverence. Sin is never reverent. It breeds positive irreverence. It would make everything common in a bad sense. Recognised presence of God makes us feel the sacredness of life. Love is always reverential. Every spot, every task, every relationship of life, every function of the body is holy because of the presence of God. Every man we meet should be treated with fine respect, for the breath of God is in him. There seems to be a great lack of empty shoes to-day everywhere. Not simply in church, but in business places, in recreation, in social life, in the home, and in school.

"Let knowledge grow from more to more;

But more of reverence in us dwell."

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All life is holy ground. Reverence is an open door upward. So we reach the higher levels.

God never sleeps. He is always watching and caring and planning. He that keepeth Israel and us neither slumbers nor sleeps. He lets us sleep. He stays awake and keeps guard. The fire can never get a degree fiercer or hotter than he thinks needful and good. We should practise tracing His presence in storm and fire. He is there. The keener our eye is for him the less need for the hurting fire. The fire is always proportioned to the stiffness of our wills. When the will loses its stubbornness, and grows strong enough to be supple and bend to the higher will the hurting fire is withdrawn.

And God plans. Man plans quite a bit too. We are great planners. We get out our little measuring tapes and footrules, and map and mark out our small plans, and then hold tenaciously to them. Moses had some plans of his own. So had Paul later. They were so absorbed in their own little ambitions that God had a hard time bringing them to his great plans. Every man's life is planned by God. But He must have our consent to His plans for us. Only so can they be carried out. His plans are far more ambitious for us than ours, though few of us believe that. Nobody ever yet planned big enough for God. The best plan is to plan to find and fit into God's plan.

God needs men. Softly, reverently—He is a needy God. Does the Vine in John xv. need the branches to get the fruitage? God needs men for his plan. The pathway for men to God is always a human pathway. Every man of us may be in his life a pathway back to God for others. That is the highest use of a life. God needs every man of us for his plan of getting his world out of its Egypt of sin and sorrow and distress. He needs men for his plan; Moses to deliver Israel, the eloquent monk Savonarola to arouse Italy, the German giant Luther to awaken Europe, the English cobbler Carey to stir a sleeping church, the stalwart Virginia Washington to make a new nation, the English giant of Kentucky and Illinois to hold it together, a black Washington to teach ex-slaves the use of liberty, a pure-hearted maiden to mother His Son, even—with greatest reverence—a Man to redeem the world. God needs every man for some plan. To every one comes the word, "I will send thee." A man never amounts to anything until he hears God using the personal pronoun "thee," and responds.

Moses' objections are natural enough because he was not very well acquainted with God. The less intimately a man knows God the more he objects to His plan. The longer and better he knows God the more quickly does he respond to His call. These objections were all good objections; they were true and valid. The trouble was, they left God out. Pharaoh loomed up gigantically big, and the task of getting Israel out of his hold bigger yet. Early me-

mories made Moses' acceptability as a leader seem very unlikely. But Moses hadn't gotten God into place in his perspective. Pharaoh was a giant looked at by himself. But put beside God he shrank to the pigmy grade. Moses' objections show his strength so far. He who knows the weight of an obstacle is that much better prepared to remove it. God patiently meets these objections. So He trains Moses to meet them. He would not have us ignore difficulties—*nor Himself*. Get their full measure and heft, and then *His*. A difficulty should be fairly faced and weighed, and then put into the scales with God. A difficulty is something to be overcome; it is a chance for a victory. It develops strength and faith in God. The presence of God with you outweighs every difficulty.

God made an appointment with Moses. "Meet me in this mountain with Israel." It could be done, for God said it. God said to a man up in Chaldea, "Meet me in Caanan," and Abraham did, and was given possession of the whole land. He said to His Son, "Meet Me at Calvary," and He did, and received the uttermost part of the earth for His possession. That Son said to His disciples, "Meet Me in all the world," and they went and found Him wherever they went; to Hudson Taylor, "Meet Me in the inner provinces of China"; to Barnardo, "Meet Me among the poor boys of Britain"; to the students of the world "Meet Me out where the light is scantest"; to the Church, "Meet Me where they know Me least."

HAS THE GOSPEL RUN OUT?

By Rev. T. L. Cuyler, D. D.

Recently a very able and influential daily paper declared that "there is an impression in some quarters that the Bible is not in touch with these modern times, that its possibilities have been exhausted, and that, in order to retain its hold on the masses, the church must more closely align itself with liberal and advanced thinking." The editor goes on to say that a search of newspaper files for six months past would show what an enormous number of sermons have been on "social and secular topics, and that these ministers are presumably afraid that if they confine themselves to the Gospel they will be accused of want of progressiveness."

It is not often that such counsels to ministers are found in the columns of a secular journal. They are timely also. There is an increasing rage for "sociology," and many ministers are tempted to give an undue prominence to the discussion of problems that belong to social science and political economy. The Bible does, indeed, contain the seed-corn principles from which all wise social reforms must spring. It teaches



with divine authority the brotherhood of man, the duty of the strong to provide for the weak, the necessity of the honest dealings and honest wages, the stewardship of money, the claims to temperance and Christian charity, and the duties that belong to Christian citizenship. No wise minister will ignore entirely these pressing and practical questions, and when he does occasionally discuss them he ought to do so with fearless plainness of speech.

But God's Word goes a great many leagues deeper than any problems of social philosophy. It goes to the root of things. It strikes down into the depraved human heart as the source of all the sins and the wrongs, and the sorrows and the sufferings that exist in this present evil world. Satan's throne is in the unregenerate heart; and out of that heart proceed the evil thoughts, the cruelties, the adulteries, the thefts, the murders, the falsehoods, and all the swarm of mischiefs and miseries that afflict society. Christ's Gospel is the only remedy that can reach that heart; and, therefore, it is the one chief and foremost duty of every Christian minister to preach and to press home that heaven-sent Gospel upon every conscience. Jesus Christ, the healer of sick bodies, came into this world chiefly to save sin-sick souls. He preached heart-repentance and holy living. Paul and his fellow-apostles did not go about lecturing on sociologies, even in that corrupt age. They grappled with the mightier problem of man's utter heart-depravity, and struck for nothing less than putting Jesus Christ into men's souls, and their entire regeneration by the Holy Spirit. That is the prime office of the Gospel of redemption. The wisdom and the power of this glorious Gospel lie right there. And what business, my dear brethren, have you or I to be scratching on the surface of things, when the Holy Spirit commissions us and charges us to go down to the roots of all evil things? The wonder-working Gospel of atonement, faith regeneration and supporting grace—which is God's masterpiece—has no more run out than the law of gravitation has run out, and is no more "antiquated" than are fresh air and sunshine.

And an admirable object lesson for all ministers may be found in the successful career of Richard Baxter, in the manufacturing town of Kidderminster. When he came there the time was overrun with wickedness. He did not ignore the bodily needs of his parishioners; for he had great skill in medicine and great assiduity in caring for the sick. He did not ignore

their domestic and social conditions; for he laboured for the cleanliness and comfort of their home. His chief aim was the salvation of their souls; as he honoured the Gospel, God honoured him, and gave him a great baptism of spiritual power. After several years of genuine apostolic labours Kidderminster was not only reformed; it was revolutionized. New hearts made new homes and a new state of society. Baxter said that instead of profanity and drunkenness and Sabbath-breaking, he could walk through the streets on Sunday evenings and hear the sounds of psalms or Bible reading in well-nigh every dwelling.

Human nature—whether in mansion or in hovel—has not changed since Baxter's day, or since the apostles' day. Christianity has not changed, and never will change. It provides for the life that now is, and infinitely more for the life that is to come. The infinite God knew what he was doing when he gave to his sinning, suffering children a Gospel that covers the heart and renovates the whole man through the incoming of Christ Jesus into the man. To his ministers he entrusts this life-giving Gospel—not to be altered or overlaid or veneered, much less to be apologized for or concealed. The sublime purpose of this Gospel is to bring God to man and man to God. Its two principles—as Pascal well said—are the corruption of human nature and its redemption by Jesus Christ. As time can never "antiquate" these two principles, the previous Gospel is as fresh, and as strong, and as indispensable and powerful as when it was thundered from the lips of Paul. Woe be to this world if the Gospel runs out!

AN INCIDENT TOLD BY DR. W. M. TAYLOR.

Rev. Dr. William M. Taylor, who preached so long and so acceptably at the Broadway Tabernacle of New York, told an incident in his prayer meeting one evening which I have never seen in any publication. He spoke of a butler in the establishment of a great earl who lived in Scotland. The butler had under his charge a pantry where all things belonging to such an apartment were stored away when not in use, and where arranged on the shelves, was kept the silverware belonging to the house. As the earl was a very observing man, he noticed at one time that a wonderful change had taken place in the manners and conduct of his butler, which he had not been able to account for. On a particular occasion Lord C., with a few other guests, was dining with the earl. Just before finishing the re-

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past, Lord C., noticing the extraordinary cleanliness and brilliancy of the silver, said to the earl: "Where did you ever get such silver?" The earl answered: "It is my butler who has given it such unusual polish. He is a strange man. Come into the pantry with me and look at the reserves." They stepped together into the pantry, and butler was there. After Lord C., had admired the arrangement, the nicety and the brightness of the silver vessels, he turned to the butler, and asked George Henry, "Why did you take all that pains?" "Well, sir," said George, "I will tell you. After I became a Christian and joined the church. I kept thinking how I could best please the great Master. It occurred to me that I might do it by trying every day to do my work better than I had ever done it before, and that is what makes the silver so bright and clean." Lord C., who was a friend of Spurgeon, when he went to London told him of the incident, and through it a remarkable result to be produced by becoming a confessed follower of our Lord. Spurgeon soon after sent up to Scotland a friend with the request that he look up this butler, and if possible get him to come as a helper in Christian work. He came, and Dr. Taylor said that Spurgeon confessed that he brought more people to Christ and into his church in London than any other of his workers. He called him his "hunter," because he exhibited the fidelity, the persistency and the thoroughness which appear in the successful chase and were indicated by the Scotch incident.

A WATER-LOVING TOM-CAT.

(To the Editor of the "Spectator").

SIR,—A tabby tom-cat which I have reared from a kitten and which is now nearly three years old possesses more amiable characteristics and paradoxical peculiarities than I have ever known a cat have before, and I have loved cats all my life. He bathes like a seal, having taught himself in a sponge-bath when about three months old, and thoroughly enjoys a romp with my big Librador dog afterwards to get dry. He is a perfect demon for fledgling birds, walking all over the front of the ivy-clad house and hooking them from their nests, very often pouching fourteen a day. Yet he lies in the dining-room where a goldfinch, a siskin and a linnet fly backwards and forwards continuously, often brushing close past his head, and of them he never takes the slightest notice. As I write he is mothering a belated chick which was extracted from its shell by our-

selves this morning, the hen having left the nest with twelve other. It is snuggling between the cat's hind legs and peeping out between them most comically.

HOW THE BIBLE BRINGS LIGHT.

In an address before the World's Sunday School Convention, at Rome, Dr. A. W. Clark, a veteran American missionary in Bohemia, pointed to a striking example of the way in which the Bible brings light in the darkest lands.

"A few years ago a Bible colporteur went to a Bohemian village. One man in that village, a weaver, bought a Bible, it was the only Bible in all that village. When weary at the loom, he took down his Bible and read it, and then at their simple dinner he told his wife and children what he had read, and they talked about it. It was home Department work, with no teacher, and no preacher, save the father, who was searching for light. Two years ago this month I saw that Bible in the city of Cleveland, Ohio, an old Bible, without cover, and well worn, and the oldest son of that household told me this story; 'This Bible has changed the character of our family. We are eight children; we were born in darkness; this book, blest of God, saved my parents and saved us eight children. Where are we to day? I am pastor of a Bohemian church in Cleveland, Ohio, my brother is pastor of Bohemian church in Minnesota, a third brother is a professor in a Christian school, and the fourth is a secretary of Y. M. C. A. work and the sisters are Bible readers. Indeed, the whole family, we eight children, are all devoting our time and talent to the work of God, and this old Bible, without cover, was the beginning of that glorious work.'"

DRUNKARD'S BLACK LIST.

Fond du lac, Wis., Aug. 14.—As a result of Fond du lac's unique 'jag' ordinance, requiring that the portraits of habitual drunkards shall be posted in all the saloons of the city, together with notices to saloon keepers to sell them no liquor under penalty of losing their licenses, the galaxy of 'booze' celebrities is increasing. The common council ordered E. A. Simon to be 'posted' while Mat Donge made the unusual request that his own photograph be included in the list, as this was the only way he could get sobered up and return to a decent life. The only photograph to adorn the saloon gallery pre-



viously was that of Mat Fargo, a substantial property owner and taxpayer.

SCIENCE NOTES.

The Japanese, who know so well how to add little unexpected attractions to everyday life, manufacture, in a great variety of forms, iron tea-kettles which break into song when the water boils. The song may perhaps be as agreeable as the notes produced by some of the insect which the Japanese also treasure for their music. The harmonious sounds of the tea-kettles are produced by steam bubbles escaping from beneath their thin sheets of iron fastened close together nearly at the bottom of the kettles. To produce the best effect some skill is required in regulating the fire. The character of the sounds varies with the form of the kettle. These singing kettles have been used for many centuries.—Detroit 'News'

The latest discovery in the Eocene flood-plain in Wyoming—a lizard 314 ft. long—eclipses in magnitude anything hitherto discovered by the various expedition that have for years been excavating this exceptionally rich deposit. Four monster dinosaurs like the Diplodocus Carnegii from the same region (a cast of which is at South Kensington) would barely equal the incredible length of this lizard of at bygone age, and it is not a little remarkable that the same Wyoming deposit from which have been excavated the bones of these giants of the animal kingdom has also provided miniature specimens of the horse of a size comparable with our domestic cat, but in other respect differing very little from the horse of the present day. All these finds are the result of the chance discovery by Director W. T. Hornaday, of the New York Zoological Park, of a horn of the Triceratops on the site of the present deposit. An expedition under Professor Brown went west to find rest of the animal, and, instead, came across an apparently inexhaustible store of bones of extinct fauna.

CHRIST ALL IN ALL.

W. R. NEWELL.

- 1 O blessed heart of Jesus, who loveth sinful men,
Who, like a shepherd, follows still o'er mountain,
through the glen,
Let Thy blest love abide with me through all my journey
here,
And welcome me at last to see Thyself in glory there!
- 2 O blessed voice of Jesus, that speaketh to the heart
Deep messages of heaven's joy,—to those who come
apart
To know Thee as their All in All—their only treasure
here—
To those who walk with Thee in light, nor all the crosses
fear.

- 3 O blessed feet of Jesus, the place of highest bliss
To those who know their guiltiness, and what forgive-
ness is,
My heart would learn the deep, deep grace of ever stay-
there,
Where all Thy words are hearkened to, and all Thy will
is dear.
- 4 O blessed work of Jesus! to do it more and more
Is what my heart still longs for. Each sweeter than before.
The days I work for Jesus, in which His will is done.
O let me labour on and on, till sinks the closing sun!
- 5 O blessed grace of Jesus! I need it day by day.
My soul would rest upon it—it only, all the way.
My strength is worse than weakness, my wisdom ever
fails;
But when I put my trust in Thee, Thy mighty power
prevails.
- 6 O blessed day of Jesus, when faith's close path is done,
And in Thy glorious light Thy saints shall stand with
Thee as one,
With all their sorrows over, and heaven's sweet rest
before,
Throughout all ages Thee to know,—Thyself,—forever-
more!

THE KEY TO THE BOX.

'What would you do,' said the little key,
To the teak-wood box, 'except for me?'

The teak-wood box gave a gentle creak
To the little key; but it did not speak.

'I believe,' said the key, 'that I will hide
In the crack down there by the chimney-side.

Just so this proud old box may see
How little it's worth, except for me.'

It was long, long afterward, in the crack
They found the key, and they brought it back.

And it said, as it chuckled and laughed to itself
'Now I'll be good to the box on the shelf.'

But the little key stopped with a shiver and shock
For there was a bright new key in the lock.

And the old box said: 'I'm sorry, you see;
But the place is filled, my poor little key.'

—Presbyterian Witness.

NOTICE.

Hereby it is notified that my name Ebenezer Kewal Singh has been changed for Ebenzer Paul Lazarus. All communications, in future, should be done in my latter name.

E. KEWAL SINGH,
Railway Station, Amballa Cantt.

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A MONTHLY MAGAZINE.

The Organ of The Presbyterian Church in India

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